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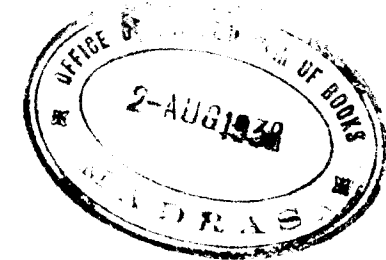
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JULY, 1938.



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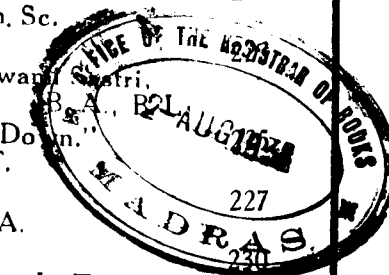
MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,

Managing Editor, the Indian Educator,
Madura.

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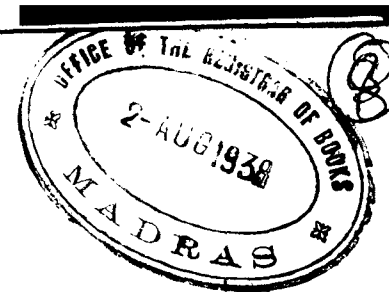
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—*Managing Editor.*

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No. 7.

Swami Vivekananda as an Educationist.

BY SRI. R. RAMAKRISHNAN, M.A., L.T.

To day Gandhi is India. A generation and more ago, Vivekananda was India.

What does this statement mean? How can even a great man be a whole country?

Vivekananda and Gandhi are nation-builders. In them are found the best traits of the Indian nation. They understand aright the real needs of the land. Their hearts beat in unison with the throbs of the life of the people. They look before and after, and decide what is for the nation's good. They are the 'heroes', and the beacon-lights. They reflect in their lives the entire potentialities of the nation, and their paths are the nation's paths to freedom and abundance. The genius of the race is clearly revealed in them.

The hero brings new life into the varied departments of the national existence. He touches every spring, tones up every nerve, and rejuvenates every faculty. The flood of his enlightenment flows into every corner, fertilizing every field.

But nowhere is the influence of a hero's advent and labours more marked than in the sphere of education. For as education is the nerve-centre of national existence, all heroes bestow thought on the educational problems of the land. Perfect the educational system, and the community will stand perfected of its own accord.

The easiest and the most thorough way by which the entire national organism can be influenced lies in the system of education.

Every hero is therefore bound to be an educationist of the first order.

Gandhi has given us the famous Wardha scheme of education. Tagore's gift to us is the Viswabharati. And in his own day Viveka-

nanda did not fail to devote serious attention to Indian educational problems.

Vivekananda was a versatile personality. He was a prophet, a monk, a patriot, a poet, a delightful writer of epistles, a social reformer, a fighter against shams; and he was an educationist of no mean rank.

At the present time when all over India efforts are being made to reorganise the system of education in such a way as to bring it more in tune with the genius of the race, and to render it more purposive and better related to the needs of the people, it is good for us to know what one of the makers of modern India thought about education in this country. For the thoughts of the great, and their suggestions are bound to be of great help to us in solving our problems aright. They will save us from many false steps, and guard us against wasteful experiments foredoomed to failure.

Vivekananda's conception of the scope of education was very wide. He says that education is the manifestation of the perfection already in man. This definition raises education to a very high level indeed, for education confers on us nothing short of ultimate wholeness. The definition also makes clear that education is not so much of something getting in from without, as of the potential faculties rendering themselves visible and operative. The teacher does not give anything to the pupil; he just enables the pupil to discover his hidden talents and to bring them out. The teacher's work is mainly negative, in the sense that his function is not that of a giver, but only that of a guide.

In many of our schools where we suppose we educate students, all that is done is the imparting of information and the training of a few faculties. But this does not constitute education. Our schools stop with the body and the intellect, and seldom touch the soul. Soul-culture is a delicate and difficult art, and text-books and curricula are not of great use to us there. Soul-culture can be carried on only by the silent, but very potent, influence of an evolved personality. Vivekananda says, 'We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas, and made them your life and character, you have more education than any man who has got by heart a whole library.' Again he says, 'We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.'

The report of the Wardha Education Committee starts with a well-deserved condemnation of the existing system of education in

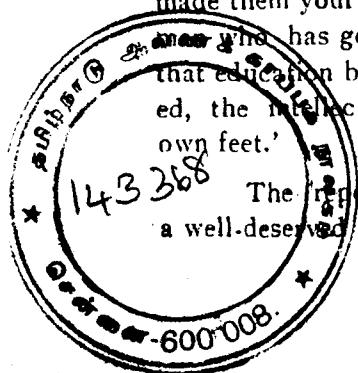
the country. It will be interesting to know the views of Vivekananda on the point. Let him speak for himself. 'The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing, that his grandfather is a lunatic, the third thing, that his teachers are hypocrites, the fourth, that all the sacred books are lies. By the time he is sixteen, he is a mass of negation, lifeless and boneless.' Our present system is therefore largely anti-national, and must be scrapped.

The products of our present system are on the one hand, unable to self-supporting, and on the other, are utterly unserviceable to the masses. As the Swami says, 'What does it matter if this higher education (which cannot help a man to keep the wolf from the door) remains or goes? It would be better if the people got a little of technical education so that they might find work and earn their bread, instead of dawdling about and crying for service.'

In a letter written from Yokohama the Swami pours out words of anguish, in righteous indignation. He says, 'And what are you doing now?.....promenading the sea-shores with books in your hands repeating undigested stray bits of European brain work, and the whole soul bent upon getting a thirty rupees clerk-ship, or at best becoming a lawyer—the height of young India's ambition,—and every student with a whole brood of hungry children cackling at his heels and asking for bread! Is there not water enough in the sea to drown you, books, gowns, university diplomas and all?'

But the Swami did not merely stop with condemning and denouncing. He also gave us constructive ideas. He had a vision of a golden future when India would be true unto herself and shine with her own light. The Swami wanted to reform the educational system in accordance with India's special needs and ideals. He says, 'The old institutions of living with the Guru are needed. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and faith in one's own self. We must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines, through national methods, as far as practicable.'

About the function of the teacher, the Swami rightly remarks, 'The teacher spoils everything by thinking that he is teaching. Thus



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the Vedanta says that within man is all knowledge, and it requires only an awakening, and that is the work of a teacher. We have to do only so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes etc.....You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.'

The Swami was enthusiastic about mass education, and women's education. "Of course, women have many and grave problems, but none that are not to be solved by that magic word—Education," says the Swami. He also advised young men to go to the villages with appliances like magic-lanterns, maps, globes, chemicals etc. and teach the people astronomy, geography and other subjects in the dialect of the people.

The Swami laid great emphasis on physical education. His eloquent words on this topic bear reproduction at length. 'Physical weakness is the cause at least of one-third of our miseries. First of all, our young men must be strong. Religion will come afterwards. You will be nearer to heaven through football than through the study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better, and the glory of the Atman, when your body stands firm upon your feet, and you feel yourselves as men.....What we want is vigour in the blood, strength in the nerves, of iron muscles and nerves of steel, not softening namby-pamby ideas.'

Strength—all round strength—was the one supreme message of Vivekananda.

He did not however stop with the preaching of ideas. The Swami was nothing, if not practical. He was a man of action. He lived the ideas he thought. And so we find that educational activities occupy a very prominent place in the objects of the Ramakrishna Mission, the great organisation founded by Vivekananda for the evolution of India to full nationhood. The promotion of the study of the arts, sciences, and industries, the training of teachers in all branches of knowledge with a view to enabling them to reach the people, the carrying on of educational work among the masses, the establishment of schools, colleges, orphanages, workshops, laboratories etc.—all these are a few of the manifold activities of the Ramakrishna Mission. Under the inspiration

of a great name, and with the cooperation of a huge band of selfless workers, the Ramakrishna Mission is continuing the noble work of spreading the right kind of education in the land. The report of the Mission's work in 1937 makes interesting reading. The Mission conducts schools for boys and girls, and also maintains students' homes and orphanages. Day and night schools for mass education are also conducted. In all the centres together there were 19 students' homes, 4 orphanages, 3 residential high schools, 6 high schools, 4 M. E. schools, 46 vernacular schools, 2 Sanskrit schools, 9 night schools, and 3 industrial schools. The total strength of these 96 institutions in India, Ceylon and Straits Settlements was 8,250 in 1937. Rural educational work was also done. The Industrial schools taught several arts and crafts—automobile engineering, spinning, calico-printing, tailoring, canework, carpentry, shoe-making, and other allied crafts and industries. The Mission maintained 55 libraries and reading rooms; the total number of books in the mission centres was over 65,000. The Mission's monthly journals also did excellent work. Classes and meetings were held on a large scale. The total expenditure for the Mission work in 1937 was Rs. 5,74,963—3—5, of which a large proportion must have been devoted to educational items.

Swami Vivekananda has left us a rich legacy of noble ideals and inspiring work. May we, his countrymen and heirs, prove ourselves worthy of the great trust he has given unto us, and may we willingly share our burden in the huge task of fulfilling the work started by the Swami!

The Recent Amendment of the Madras Educational Rules regarding Discipline.

(BY SRI. S. SANTANAM, M.A., L.T.)

The apathy of teachers to rules existing and prospective.

I have been provoked to interest myself on this subject and think and write on it by the demand of an article of mine by the Editor of the *Indian Educator* regarding the amendment. The proceedings of the D. P. I., in R. C. No. 2601, E/37 dated 19—5—38, contain the proposed amendment and copies of the same were sent to the headmasters through the D. E. O's only at the end of the third week of the last month. It may be doubted whether all teachers will take any pains to read and understand the amendment and it may not be an exaggeration to say that a large number of teachers have not gone through the Madras Educational Rules in which the amendment is to be embodied in the place of the old rules in Chapter VIII of the M. E. R. I think that a large majority do remain indifferent in the matter and will not object to any changes that may be effected, if their salary, security, and other material interests are not to be affected thereby. When these are well provided for, it does not seem unreasonable that teachers do not care for politics of any kind so as to be eager to participate in them actively or incite others to do so, or object to any orders enforcing for the sake of discipline, some kind of dress while on duty.

Vagueness in the meaning of the rules and ignorance about the objects of the few changes.

As teachers, we are perfectly willing to abide by all the rules and regulations that are made by the Government and communicated to us by its officers in the Educational Department. However, we may have some difficulty in understanding the rules aright. The old rules as well as the new ones are vague in some places. The amendment after all does not bring about any serious changes. It only drops the divisions of the rules into two parts, the first of which dealt with the colleges and the second with schools. As a consequence the powers given to the Principals or other constituted authorities of colleges or hostels have been extended to the Headmasters in the revised rules. The bar against those convicted in a court of law, which was imposed by the old rules 93 and 99 for admission into colleges and schools respectively, has been removed and is the only remarkable change introduced by the

AMENDMENT OF THE MADRAS EDUCATIONAL RULES 215

amendment. I fail to understand why for this small change, a wholesale amendment of a whole chapter should have been made. Without understanding the real purpose and spirit underneath the amendment, one cannot easily grasp the true meaning of the old or the new rules. The teachers and the public may well be informed why and how the proposed changes are necessary and are more beneficial to all concerned.

Illustrations:—1. Participation in political activities.

Now I wish to point out how there is a lot of vagueness in the old and the new rules by an examination of their bearing on politics and dress. The new rule 94 enjoins students of schools and colleges to abstain from active communal or party politics. Does this mean that they are free to take part actively in any other kind of politics? Surely politics is much wider than that which can be characterised as party or communal. As against this injunction, the old rules 93 and 94 only forbade the students to take active part in political agitation directed against the authority of the Government and to conduct themselves in political meetings in a manner forbidden (perhaps as above) or unbecoming (too vague to be correctly understood). Students were also forbidden to engage in political agitation in such a way as to interfere with the corporate life and educational work of their institutions. Does this refer to picketing and strikes? Perhaps it does, but it is not clear. Nor have the new rules anything definite to say on these ugly manifestations in the educational institutions. It seems that the old rules insisted that the students should be absolutely loyal to the Government and entirely obedient to the authorities of their institutions, whatever orders they may pass of their own accord or under the influence of the Government and meant that otherwise the students were free to take part in politics, subject, of course, to the restrictions of loyalty to the government and obedience to their authorities. That is, if the Government and the authorities of the colleges (or schools) have no objections, the students might take part even in party or communal politics forbidden under the new rule 94. Thus the new and the old rules condemn participation in, respectively, communal and party politics and disloyal politics emphatically, but seem tolerant of the other. Can this be a correct interpretation?

2. Dress.—Wide and vague powers given to headmasters and principals.

Now coming to dress, one finds from the old rules 95 and 96 principals and other constituted authorities empowered to frame and issue from time to time disciplinary rules of a temporary or permanent

character regulating the conduct of the students within and outside the precincts of the college or hostel; the new rules bearing the same numbers empower the headmasters also in a similar way with regard to schools. These rules thus arm headmasters and principals with very wide and vague powers. They may make any rules they please for the regulation of the conduct of the pupils both within and without the schools, colleges, or hostels. The students cannot refuse to obey the rules thus made, if they are in some way repugnant to them. Though some of the assistant teachers or lecturers may also object to some of the bye-laws made in this manner, neither they nor the pupils can act separately or together to get them rescinded.

Insistence on a cap or Khaddar wear.

Let us take a few concrete examples. A headmaster makes a rule that the students of his school should have a cap on their heads while at school. All students, willing or unwilling, should then wear a cap. He makes an exception, let us say, in the case of cropped heads. Then the students with a tuft alone have to use the cap compulsorily, or they must sacrifice their 'kudumi' and have a crop to enjoy the liberty and joy of having an uncovered head. In such a case, the rules tie the hands of the teachers and the pupils; not to obey or to refuse to obey on the score that the order was improper will be indiscipline. Suppose further, a headmaster wants all his pupils to wear only Khaddar. Some may not like it and compulsion is not just or lawful yet. Unless, however, the parents so busy themselves as to protest against such orders and make representations to the Government, the headmaster stands in no need of giving up his unjust orders. A Congress ministry will be pleased with the insistence on Khaddar, but even that may not go to the extent of enforcing its employees to wear Khaddar only if they want to take advantage of the liberty of coming to the offices in the new simple style of dress now allowed by the Government. A District Board or the headmaster of a school, on the other hand, does feel competent to order the teachers or the pupils to do so.

Uniform Dress for Teachers.

The Educational Rules have specifically empowered (Rule 50) the headmaster to prescribe a proper dress for the pupils of his school. Each headmaster under the rule is free to do it in his own way. One may insist on an item which another may not insist on. Nowhere, however, in the M. E. R., is any power given to any one to insist that the teachers should have a particular type of dress of a particular quality or specification. Yet headmasters and managements have

framed and issued orders regulating the dress of the staff. One District Board wants them to have a cap with a shirt of a given description and a dhoti, all in Khaddar. It does so, it announces, on the advice of a D. E. O. for the sake of the principle of uniformity. A sister District Board does not insist on the cap but insists in its place on an 'angavastram'. Evidently the D. E. O. has not been consulted, as both the Boards are in his range. Headmasters go further in the enforcement of these sumptuary rules. One wants all to have a 'panchakatcham' or some other katcham while another tolerates 'Thattuchittu'. Some punctiliously demand full Khaddar for the simple new style while some others give some latitude for the loin cloth and tolerate the Indian mill cloths. Such are the vagaries to be found in the simple matter of dress discipline. Can headmasters and managements, under the rules, require the pupils and the staff to come to the school, with what they alone regard as decent or proper dress? This is a point to be considered.

Decent Dress and the Cap.

Discipline is a word which does not seem to possess significance about dress to a great extent. However, employees under the government and other public bodies have so far been, without even any written rules I think, forced to wear a particular type of dress. The present Congress ministry must be warmly thanked for loosening the reins of the high dress discipline exacted before its time. The simple dress adopted by the ministers is the decent dress which they are prepared to accept for all government employees and I have not seen that the cap is made an invariable item of it. The Prime Minister has not been seen at all, I think, with a cap on his head. The Government only wants the teachers to be decently dressed and to say that a cap in addition to a shirt and a dhoti is necessary to make the teacher decently dressed is to say that the uncovered head is indecent. Now, when we all go out in our parts for a walk very decently dressed according to the educated people's general opinion, we are satisfied with the shirt and the dhoti and the angavastram; we never go in for a cap unless we want to pass off as Congress volunteers or devotees of the 'Gandhi Cap' as the Khaddar Cap has come to be called. So the Government should make it clear, if it does not want to be misunderstood or variously understood, that it does not insist, by its disciplinary rules, on caps, or shirts of a particular type like the Jibba or wholesale Khaddar wear for those who want to enjoy the new liberty of the simple dress. Let not the open and tuft head be treated as indecent. An insistence on the cap or other head-dress seems to me to be a provoking insult to the South Indian, especially Tamilian, traditional sense of a decent head. Yet I

think that no South Indian Tamilian teacher will be bold enough to refuse to wear the cap if it is insisted on, despite his own sense of decency in dress and distaste for the cap. It behoves us, teachers, as a class of people whose duty is to cultivate moral courage in the minds of the youngsters as well as respect for authorities, to teach them the courage to protest against unnecessary impositions of authorities by the example of our conduct, both singly and unitedly in such simple matters at any rate. Teachers, however, remain preachers of moral platitudes and never pluck up the courage even to protest what they consider to be wrong and unjust; obedience is the badge of our tribe. It is no wonder that pupils trained by us do not have any courage whatsoever.

A few suggestions.

In conclusion, I wish to make a few suggestions. Let not the managements or the headmasters abuse their powers in such matters. Let them not make a fetish of the principle of uniformity to justify their orders whereby they may impose unnecessary restrictions. Let them not be carried away by the notion that teachers must have a dress distinguishing them from the pupils in justification of their orders. Sri. C. Rajagopalachariar, our Premier, has himself openly discouraged such an attempt to distinguish between these co-travellers in the field of education in a speech at Loyola College, Madras. Therefore the headmasters may be allowed to make such bye-rules in consultation with their assistants in conferences held for the purpose. Let not autocracy be encouraged in schools when the pupils are meant to be trained as citizens of a democracy. It should be regarded a sound principle to make the headmaster get the support of as many teachers as possible for his disciplinary measures, because it will make for a true democracy among the teachers and will give them some dignity in the sight of the headmasters, the managements, and the public in whose hands the teachers now feel themselves mere puppets and very obedient servants of a dishonourable variety. Why cannot such a spirit of democracy be embodied in the amendments of Educational Rules?

Commercial Education In Egypt

BY H. WILLIAM ANGLIKER, M. Com. Sc.
Faculty of Commerce, Egyptian University.

The "Private" Schools of Commerce.

The initiation of commercial education in Egypt was due to the private enterprise of Nematallah Bey, who established a small evening section in 1900 in Cairo. Between 1907 and 1932 ten other good private commercial schools were founded in Cairo and Alexandria. With one exception, these are full-time day schools. These private schools are run by the various foreign communities and religious bodies in Egypt. They provide for examinations and issue certificates independently of the Egyptian Ministry of Education, which as yet exercises no control over them.

The language of instruction in each school is that of the foreign community on which it depends; and, naturally, the examinations prepared for are those of the respective European countries—the British schools catering for the London Chamber of Commerce and Pitman's Examinations, the Italian schools for the recognized State Commercial Examinations of Italy, and so on. But the predominating influence is French, as a knowledge of French business methods and language is essential in Egypt. All the schools take this into account; and so that examinations of the Societe de Comptabilite de France, the Institut Stenographique de France and of the French Government—the Diplome Superieur d' Etudes Commerciales, particularly—are the chief influence on the courses of study followed by the "private" commercial student. The period of study is normally three years, and the weekly hours vary from 30 to 37.

Up till 1935 the average age of the pupils of these schools was lower than in the Government commercial schools. Thus, the thorough training given in foreign languages, and the type of pupil frequenting the private commercial schools, have hitherto given to the product of these schools a preference in business circles over that of the Government schools. How the latter are attempting to face this formidable competition will be explained later. The private commercial school lays great stress on collaboration between school and family, and on retaining the interest of "old boys" in their several schools. In 1934 about 280 graduates were turned out by the private schools of commerce and all were easily placed in situations. In the future there is likely to be an increase in private evening commercial schools and courses due to the recent policy of contraction in respect of

the Government evening commercial schools. The total number of "Private" commercial pupils is about half that of the Government commercial schools. The figures from the most recent issue of the *Statistique Scolaire 1933—34* are:-

	M	F	Total
Foreign schools	1,368	137	1505
Government schools	2,919	118	3137

The Government Schools of Commerce.

As in private, so in Government education in Egypt, a start was made by establishing evening classes; but not until 1901. It was then felt that the needs of Egyptian employees and business men in a small way especially demanded this step. By 1926, therefore, the Ministry of Education, in collaboration with the Provincial Councils, had established throughout Egypt fourteen evening schools with 1087 students comprised in 125 classes. But the real peak of Government evening commercial school progress was attained in the school year 1930-31, when two girls' sections were established and the statistics showed nineteen schools (counting the girls' "sections" as separate schools), 1,758 students (1,655 boys and 103 girls) and 301 classes. The Ministerial views changed, and a policy of contraction supervened. The result was a rapid reduction of schools and classes, until in 1934—35 the figures show only three boys' and one girls' school with 169 and 89 students respectively, and a total of 49 classes still further reduced in 1935—36 to 36 classes with a total attendance of 192 students, comprised in one boys' and one girls' school.

The official reason for this contraction policy was the competition for employment of the evening school graduates with those of the Government day commercial schools. In relation to this, however, the last official record of the positions occupied by students (males only) attending the Government evening commercial classes in 1932—33 show that 61 per cent were employed: 27 per cent in Government offices and 41 percent in business. The present Government commercial education system is, therefore, really a whole-time pre-employment one, carried on in five "Intermediate Schools of Commerce", two of which are in Cairo, one in Alexandria and the others in the provinces. Since the beginning of the school year 1935—36 the syllabuses and time-tables of these schools have been reorganized, and in Cairo two special sections have been started: one in which the language of instruction in all subjects (except, of course, Arabic language) is English, and the other in which it is French. In this way, and with a lower entrance

age, it is hoped that a type of graduate will be produced equal, if not superior, to that produced by the private commercial schools.

The subjects in the "standard" and "special" sections are the same, with appropriate adjustments in the relative foreign language hours in the English and French sections referred to. These subjects are Arabic Language, English Language, French Language, Arabic Handwriting, English Handwriting, Modern History of Egypt, Physical Geography, Economic Geography, General Economic and Commercial Knowledge, General Arithmetic, Book-keeping, Arabic, Algebra, Geometry, Commercial Arithmetic, English and French Business Training, Arabic and European Typewriting. A four years' course comprises these 19 subjects, the weekly number of lessons being 34 of 50 minutes each.

Intermediate school entrants must hold the Primary School Certificate of the Egyptian Government. They are accepted in order of merit, according to their marks in Arabic Language, English and Arithmetic. At the end of the course the successful student in the final examination is given an Intermediate Diploma in Commerce, which qualifies him for minor Government posts, mainly clerical. Some of the local banks also recognize this diploma when appointing clerks; but it is now the Government's object to supply and encourage candidates for business posts—an object likely to be achieved if the encouraging reports of the last two years' work in the "special sections" are ultimately borne out.

Until the beginning of the 1935—36 school year the higher branches of commercial education were covered in the syllabuses of the Higher School of Commerce, Cairo. This school was recruited from holders of the Government Secondary School Certificate Part 2, "Literary" or "Scientific" Section; though preference was given to those in the latter section. The subjects studied were Modern History, Economic Geography, Commercial Mathematics, Accounting and Auditing, Business Training (Arabic, English and French), Economics (including Finance and Statistics), Law (Civil, Commercial, Maritime and International), English and French Business Training, the language of instruction was Arabic, English and French Business Training, the language of instruction was Arabic. In contrast with the Intermediate Schools of Commerce, the higher school course was mainly theoretical, though in Arabic, English and French Business Training the practical aspect was provided for. After a four years' course, the final examination entitled the successful student to a Higher Diploma in Commerce.

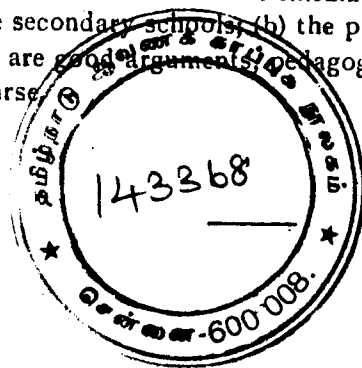
This qualified him for posts in the Government Departments leading to administrative work, for positions, ultimately, of responsibility in local business concerns, and for teaching in the Intermediate Schools of Commerce. In 1934—35 the students of the Higher School for Commerce numbered 1,335.

The Egyptian University absorbed the higher school as from the beginning of the session 1935—36. It is now the Faculty of Commerce. The new Faculty admits of specialization in the third and fourth years, in which there are two sections—"Commercial" and "Economic"—each comprising compulsory and optional subjects arranged with due regard to the educational object of each section and following the lines and standard of similar European institutions. An interesting and helpful feature of these years is that, in addition to the foreign language lectures, certain of the technical subjects are lectured on in English and French. This enlightened policy will undoubtedly encourage original research work by Egyptian students and lead to the building up of a truly Egyptian scientific literature.

Leading up to third year, the first and second year subjects (all compulsory) are (first year) Economics, Introduction to Civil Law, Economic History, Commercial and Financial Mathematics, Economic History, English and French Languages; (second year) Economics, Commercial Law, Economic Geography, Financial and Pure Mathematics, Accounting, Commercial Technique, English and French Languages. The successful student is granted a B. Com. Degree at the end of his four years' course; and post-graduate courses will be instituted for students wishing to qualify for the M. Com.

The disappearance of the Higher School of Commerce has left a gap in the Government system of commercial education. There is now nothing between the Intermediate Schools of Commerce and the University; and the University really recruits only from the secondary schools. There are at least two possible remedies: (a) The institution of another higher school, but on more practical lines than the former one, and obtaining its students from the Intermediate Schools of Commerce as well as from the secondary schools; (b) the provision of suitable evening classes. There are good arguments, pedagogical and financial, in favour of the latter course.

(I. R. I. B.)



Adult Education.

By Dewan Bahadur K. S. RAMASWAMI SASTRI, B.A., B.L.

The Adult Education movement in England was a child of Industrialism. The factory workers sought to save themselves by it from non-participation in the privileges and delights of citizenship. It began as a movement towards literacy and is now a passionate movement towards a full culture. Education is an adjustment of the whole people to the whole environment. It is hence felt that no individual should be left out without participation in the national culture. Every man must have an organized system of knowledge and relate it to life. He must know and fill his place in the total scheme of the national life. Mr. Peers says: "Adult education, as a means to self-realisation and as a preparation for service, is an essential part of the equipment of democracy." Above all, the Adult Education movement has stood out against the divorce between knowledge and life, and has striven towards a new philosophy of society which will make men more effective in their relations with each other. At the present time, the movement stands at the beginning of great new possibilities. It is the duty of those who are associated with it to preserve all that is best in its past history, and to guide it into new channels of usefulness in the future".

In England the University Extension Movement gave a powerful pull-up to adult education. The static universities of old became peripatetic. Great Professors were willing and eager to speak to railwaymen and other workmen in the language of the people on modern sciences. Mr. Peers says: "The movement developed rapidly and contributed largely to the growth of opportunities for higher education, especially in the industrial areas. In particular, it was one of the chief factors which led to the establishment of new colleges. Several of these later developed into universities which, in turn, established wide-spread extramural activities in their own areas."

The work of the University Extension movement was later on supplemented by the Workers' Educational Association which aimed at bringing together the Co-operative Societies and the Trade Unions and the University Extension authorities. Both were, in their turn, influenced by the Tutorial Class movement. In 1913—14 there were fourteen Joint Committees controlling 145 University Tutorial classes with 3343 students. Then came Evening Continuation Schools and One-year classes and Terminal courses. Broadcasting has now been pressed into the service of the Adult Education movement and has got immense possibilities.

It is thus necessary to take note of the growth of the Adult Education movement abroad if it is to be introduced and made to succeed in India. To use epigrammatic language, the adult education is yet in

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embryo in India. We have the faint beginnings of University Extension lectures in India. Even these are mostly delivered in English and may bring fame to the lecturers but bring no benefits to the adults needing modern knowledge. Further, the adult education movement in India must flourish in villages, as India is predominantly a land of villages. It must appeal to the interests and serve the needs of the rural worker and realise that they are different from those of the town-worker.

Of course, it will be difficult to recruit students and overcome the proverbial apathy of the illiterate poor in India. It will be necessary to puff up the movement by skilful and attractive propaganda. If tea drinking can be puffed and propagandised, cannot some effort be made in respect of drinking at Peerean spring? The best form of propaganda would be to reach people through their local leaders and appeal to their existing interests. Visual aid will be of enormous value. A little music and a distribution of sweets would be even more valuable. If a cinema show can be added, the value would be enormously enhanced. In course of time the powerful aid of the radio will become available in Indian villages, and in fact, it has become available in some villages already.

The most powerful of all the helpers of the Adult Education Movement is the Library Movement. The whole country must be covered with a network of libraries containing simple and popular and accurate presentations of modern thought in the vernaculars by the best specialists in the various subjects. The West has gone far ahead of us in this respect. Such books have yet to be written in India. It is here that the Government and the University in each linguistic area have to work together to produce striking and quick results.

The leaders of Indian thought have bestowed but little attention on the Adult Education movement as yet. But it can no longer be put by. We cannot yearn for a wise democracy and yet put the Adult Education movement by. In fact, the movement for a free and compulsory and universal primary education for children will never succeed unless the adults taste the sweets of culture and yearn to impart the same to their descendants. Nay, the present wasteful and ruinous method of seeking a solution of economic problems by strikes will never go unless the adult workers are literate and have informed minds and put political pressure on the employers. Mass hysteria, such as now manifests itself in silly riots and yet more silly hunger-strikes, will never vanish unless the Adult Education movement spreads and succeeds. Adult Suffrage without Adult Education will be a Frankenstein. Adult Education is destined to be the saviour of Humanity and will be the bearer of the cornucopia of the future.

“Wardha Education Scheme Toned Down.”

BY SRI V. V. DIVEKAR, B.A., B.T.

Under the above caption the Times of India of 1-7-38 published a report of the Sub-Committee of the Central Advisory Board of Education held at Simla under the presidency of the Hon. Mr. B. G. Kher, the Prime Minister and Minister of Education, Bombay. The Sub-Committee have taken into consideration the criticism levelled at the scheme from all sides, that the scheme was unworkable unless some radical changes were introduced into the Education Scheme. The authors of the scheme according to the paper's Simla correspondent “appear to have appreciated some of the impractical and perhaps invidious implications of emphasis on self-support or on the productivity of school children.” Several misconceptions about the scheme had gained currency on all sides owing to some hazy notions. But fortunately, all these now seem to be set at rest by the recent “unanimous and valuable conclusions of the Sub-Committee” though it will take some time for it to be published. It is surmised that the Sub-Committee has ‘thrashed all the aspects’ of the new Education scheme and have come to some valuable conclusions.

The main criticism against the scheme may be summarised as follows.

The age for school going is high; it should be brought down from 7 years to 5 years. The sub-committee have accepted this suggestion and have now proposed that the education of children may continue from 5 to 14 years and that vocational instruction may be introduced at the end of the course, that is during the last 3 or 4 years, and pupils should then be sent to ordinary High Schools, commercial, trade and other vocational schools. All the people are now agreed that there should be a change in the educational syllabus followed in the primary schools at present and this point was greatly stressed by the two educational experts Messers Abbot and Wood in their report. But the only point was at what stage of primary education vocational education should begin—literary education being relegated to a secondary place, the primary and important place being given to vocational education. The sub-committee was of a representative character including as it did even Dr. Zakir Hussain. The sub-committee has now pointed that “the intention is not to make the instruction self-supporting in the sense

of being financed entirely by the sale of the products of children's handicrafts nor that the schools under the scheme were to take the place of vocational institutions nor again that theoretical education was to be dispensed with entirely." It is generally pointed out that the original scheme was meant to spread education suitable for rural areas and that was the reason why handicrafts had been introduced at a very early stage and more prominence given to vocational instruction. In the course of the discussion Dr. Hussain argues that the main point was not how to make education self-supporting in schools but only to impart such instruction as will lead the pupils under instruction to take up the calling of their fathers as under the present system they are averse to do so. Besides, it is often noted in Govt. Reports that there is a considerable wastage in our Primary Schools and the Committee is greatly concerned about the stoppage of this wastage.

Another point of criticism levelled against the Wardha scheme of education is that no provision has been made to impart religious education. But to this charge Dr. Hussain replies that there is no objection to give religious education suited to any community outside school hours. But this seems to be too difficult to be achieved. When there are so many well-known difficulties it would be harbouring only a hornet's nest unless only principles of morality are taught to the whole class. Another point to be considered is if students are to have manual labour for $3\frac{1}{2}$ hours and only 2 hours of intellectual work how can we expect the students to have the necessary energy to listen to this talk on morality at the fag end of the day. It may even be considered whether the teachers in a primary school who will be saddled with heavy work under the new scheme will have the mind and the patience nay the energy for this extra work.

With regard to Co-education the report says that there is no objection to have separate Boys' and Girls' schools wherever possible. But it says further that where this is not possible co-education may be tried up to a certain age. But in this case parents have been given the option of withdrawing their children at the age of 12.

The time of 10 minutes allotted under the scheme to physical education and 10 minutes for rest appear to be too short. Perhaps the authors have in their mind the idea that students receiving vocational instruction do not require more physical exercise. But a separate kind of physical activity is necessary along with proper rest for all kinds of work.

The committee have now come to the conclusion that the minimum pay of the teacher should be Rs. 20 per month and it appears that schools are not to be run on the self-supporting style, by the sale of the handicrafts of the students themselves. Under the scheme the education of boys and girls will be in the mother tongue and communities requiring religious education will be provided with facilities. But the greatest of all questions is finance and the training of teachers, and the Provincial governments will be required to find out ways and means to launch the scheme. Whether the Govt. of India will come to the aid of the Provinces we have only to wait and see. Let me finish this short article in the words of Dr. Zakir Hussain himself.

"Wherever this experiment has been tried it has not been possible to make education self-supporting. Professor Dewey in America had a similar plan which was welcomed enthusiastically, but he had to close down his school after a few years. America is a country where there is no paucity of funds, or state help. If the experiment could not succeed there, what hope is there for its success in a poor country like ours? But you will say that we want self-supporting schools because we are poor. But I should like to utter a note of warning. There is danger in laying too much emphasis on the self-supporting aspect of education. Teachers may, in consequence, become slave drivers and exploit the labour of poor boys. If this happens, Takli would prove even worse than the books. And we shall be laying the foundations of hidden slavery in our country."

The Grant-in-aid System

BY SRI BANKIM CHANDRA RAY, M. A.

Few things in the field of education are so important as the grant-in-aid system inasmuch as on its proper regulation hinge the efficiency of educational institutions and the fate of teachers. It is, therefore, quite in the fitness of things that the subject should receive the attention of educators.

The history of the system goes as far back as the middle of 19th century when it was introduced by the Education Despatch of 1854 'by reason of its cheapness and the devolution of authority it permits to local endeavour.' It was elaborated by the Education Commission of 1904 and is now a common feature of the educational policy of the Government.

The State aid to education varies in different provinces. It is quite scanty in Bengal as of the total disbursement on public instruction less than 1/5 is met from the provincial revenues and more than 4/5 from Voluntary contributions by the public. The Bengal Government lay behind other Provincial Governments in the matter of state contribution to secondary education as will appear from the following figures U. P. 51 P. C., C. P. 48 p. c., Punjab 46 p. c., Assam 46 p. c. Behar 29 p. c., Madras 23 p. c. and Bengal 16 p. c.

The principle on which grants-in-aid are based is far from satisfactory. While in Behar maintenance grants from the provincial exchequer are equal to standard costs minus fee-incomes, the minimum recurring grant in Bengal is Rs. 100 for the minimum scale of Rs 540. The inelastic practice of giving a meagre aid combined with an artificial scale of expenditure cannot be too strongly condemned in that it leaves enough room for the dubious and precarious sources of subscriptions which are generally, in the words of Dr. Jenkins,, forced levies on teachers' salaries.

It is also a matter of common knowledge that even in the allocation of funds available for the purpose, no consistent line of action is pursued and no uniform policy followed. One school is favoured with 1/3 of the total cost while a less fortunate one gets less than 1/4 or 1/5 of the total disbursement. The preferential treatment irrespective of merit becomes all the more glaring when two schools maintaining the same scale of expenditure with the same number of teachers receive varying amounts of grant. Thus remarks a quondam Inspector of Schools, "My personal experience is that there is no uniform system on which grants-in-aid are distributed. It has sometimes a tendency to degenerate into distribution of patronage. Patronage is good when it goes by merit. But the point I desire to make is that it does not always go by merit."

Some of the provisions of the grant-in-aid rules are exacting in view of the fact that they leave unlimited powers in the hands of the Government. In Burma, state aid is given to schools on condition of their accounts being scrutinised by Government auditors to ensure that Government money may not be mis-spent. But in Bengal and some other provinces the Government exercise wide powers over aided schools in matters like the constitution of the Managing Committee, appointment of teachers, selection of text-books etc. The powers and duties of the Headmasters or Committees of such schools are subject to the general control of the Education Department. This control some-

times degenerates into a meticulous interference with the internal management of schools and the academic freedom of Headmasters.

Unnecessary and unusual delays are, more often than not, caused in sanctioning recurring grants which are renewed year by year. The practice imposes a great strain on the financial resources of schools many of which carry on a hand-to-mouth existence, and entails an undue hardship on impecunious teachers.

To impart a healthy tone to secondary education which is, as the late Sir P. C. Mitter put it, the pivot of our educational system, the enhancement of grants-in-aid is an indispensable necessity. The Sixth Quinquennial Review of the Progress of Education in India wrote, "For no object is money more urgently required than to rescue secondary education from the back-water into which too often it has floated." The members of the Bengal Retrenchment Committee opined, "What is required is greater assistance to the efforts of the community by grants-in-aid." The Sadler Commission recommended the expenditure of at least 40 lakhs of rupees for the improvement of secondary education in Bengal. The policy of gradually increasing grants-in-aid to aided schools was laid down by a resolution passed by the Governor-General-in-Council as early as the year 1913. Since the grant-in-aid system has its repercussion on educational institutions, may we not expect that Provincial Governments under the New Dispensation will spend more and more in the shape of grants-in-aid to secondary schools? The Government schools should be deprovincialised in accordance with the recommendations of the Hunter Commission of 1882 and some Provincial Retrenchment Committees, and the funds set free on this wise ought to be utilized entirely in swelling grants-in-aid.

A small representative committee in each Division is required to deal with the question of distribution of grants-in-aid as the Inspector is subject to bias and prejudice. Such a committee should effect improvements by (1) introducing an equitable principle of distribution on the basis of general efficiency and desert, (ii) making grants on simple conditions of satisfactory accounting and auditing and (iii) sanctioning grants on a definite basis and for a definite period.

Teaching as an Aid to Learning.

BY SRI K. S. VENKATASUBBAN, B.A., L.T.

Teaching and Learning are correlative processes; that is to say, there can be no teaching without learning and no learning without teaching. Of course, we are thinking of teaching and learning in terms of what goes on within the class room and we are not thinking of either teaching or learning in general. Connected as they are intimately, it is necessary to understand their mutual relationship and the way they react upon each other if our work in the school room has to be successful. Hence we shall attempt to make clear the relation between the two processes, with special reference to class-room conditions. But I must hasten to add that the attempt is by no means an exhaustive one.

Responsibilities of the Teacher.

These are well known and sometimes even exasperating inasmuch as they make occasionally undue demands upon the teachers' time and energy. We hear of the teacher being responsible for the moral and material well-being of his pupils; of his being the guardian of the pupils' activities both inside and outside the class-room; of his being the custodian of their physical and intellectual tastes and desires. But more than all there is his responsibility towards his wards so far as the work of learning is concerned. For when all is said it must be admitted that learning—in the real sense of the word—is the chief aim of schooling. Hence it behoves us teachers who are engaged in the work of teaching to know exactly how the two processes are inter-related, so that we may discharge our duty the better.

The true meaning of learning.

I think it is Kilpatrick who said, Teaching is to Learning as Selling is to Buying. The tradesman or the merchant has not sold until the customer has bought. Translated in terms of the school activity, this dictum means that the teacher has not taught until the pupils under his charge have learnt. Such being the case, it follows that the true end and aim of teaching is learning on the part of the pupils, and teaching is successful to the extent that it enables the pupils to learn. So we are led to a consideration of the conditions under which learning takes place or the conditions favourable to it.

First and foremost, the pupils should be in a mood to learn and if they are not already so, it is for the teacher to secure such a condi-

tion. For it is a well-known thing that anything which is done half-heartedly is not done well at all. So also in the case of learning if the pupils' heart is not in the work that they do, our teaching, and consequently their learning, will not bear fruit. Hence the teacher ought to see that the pupils are interested in what they do. Thus alone can he secure their co-operation and attention.

Next to creating interest in the subject of study is the orderly presentation of the material or subject-matter of the lesson. This presupposes careful preparation on the part of the teacher, taking pains to collect all the necessary materials and arranging them in the proper manner so as to avoid waste of time and digression in the course of that lesson. An experienced teacher may not find this part of the work difficult; but he too would do well to consider before-hand what exactly he has to deal with in the course of the next day's lesson with regard to any one subject.

The third great factor which affects learning is the teacher's way of handling his pupils, or in other words, his power of maintaining discipline. However intelligent the teacher and however good his previous preparation, unless he is able to impress his personality upon his pupils, much, if not all, of his efforts will be in vain.

Fourthly, there can be no true learning unless the pupils are actually made to share in the work of learning. Of course there are extremists who go to the length of saying that all the work of learning must be done by the pupil himself and the teacher should be a mere on-looker and a guide. But we cannot agree completely with this view, for we must face actual school-room conditions which are by no means ideal. However, the fact remains that to the extent the pupils are made to see and think for themselves to that extent their learning will be true learning. In other words, in scholastic education pupils must have plenty of opportunity of studying things first-hand, of knowing them intimately, of conducting experiments and noting down the results, of managing little 'concerns', if need be, such as a school garden or a co-operative stores attached to the school. Such a principle underlies the 'Activity school' and the Project method of Teaching which are standing illustrations of what might be done by dealing with the pupils in the proper manner.

Practical applications.

We have thus far indicated the relationship between Teaching and Learning and shown how the one depends upon the other. It remains for us to indicate briefly how this may be translated into

actual practice in the school-room. By way of example we may take Arithmetic and Elementary Science. The former of these subjects is taught not only for its intellectual value but also for its practical or utilitarian value. So if the lesson has to be profitable we should appeal to the pupils' daily experience and their knowledge of 'things' and 'values'. For instance, Simple Practice, Profit and Loss, Simple Interest, Time and Distance and such other portions lend themselves to a realistic treatment and if only the teacher appeals to the pupils' daily experience and gives concrete examples, he would get the complete cooperation of the pupils. There are no doubt certain portions of Arithmetic which cannot be dealt with in this way. But these are exceptions rather than the rule.

Another subject which lends itself to such realistic treatment is Elementary Science which includes Physics, Chemistry, Biology, Physiology, etc. Here the opportunities for the teacher to appeal to the interests of the pupils are almost unlimited. Almost every branch of the subject has innumerable practical applications. Physics and Chemistry and so also Physical Geography will not be the dry subjects that they often are, or are made to become, if only the teachers handling them take care to point out their applications to everyday-life and so make them interesting, and worth while from the pupils' point of view. What applies to Arithmetic and Elementary Science also applies to subjects such as History, Geography and Civics each of which has several human contacts, for after all these are human sciences.

To conclude. The teacher's work in the class room will gain not a little in efficiency if he understands and practises his art according to the latest ideas on the subject. Although there is much that is good in the old, there is a great deal in the new which every teacher ought to know and assimilate. As has often been said, the teacher must ever be a learner and he must be prepared to give up his fads, if he have any, in order to keep himself abreast of the times and be efficient in the discharge of his duties. Only then can he satisfy his own conscience and win the approbation of his superiors.

The Intellectual Renaissance of Egypt

BY M. MUSTAFA ZIADA, Ph. D.,

Assistant Professor of History, Egyptian University.

The inauguration of the old Egyptian University in 1908 brought into existence one of the most potential and momentous factors in the intellectual renaissance of the land of the Pharaohs. Before that date the only forces that did good battle against the deadly torpor and obscurantism which prevailed in the country were the Azhar School of Shaikh Muhammad Abdu, who died in 1905, and the higher colleges appertaining to the Egyptian Ministry of Education. But both forces were hindered and handicapped by the nature of their scope and *raison d'être*. The School of Shaikh Abdu, for instance, consisted of only a handful of zealous reformers, who attempted single-handed, and in the teeth of conservative and reactionary resistance, to effect far-reaching changes in several directions. Thus, though the question of intellectual progress was the nearest to their hearts, the very wide range of their other ideals could allow it only a portion of their effort. As for the higher colleges belonging to the Ministry of Education, they could not aspire to lead the intellectual movement, nor to be responsible for the intellectual renaissance in the country, so long as they were limited by the terms of their very existence. These terms were that the higher colleges should go on producing officials and civil servants for the various departments of government.

It is true that an increasing number of the graduates of the afore-said colleges were annually sent by the Government to Europe to read for University Degrees and Diplomas, and that most of these "Mission Students" have returned to Egypt with qualifications and attainments worthy of the responsibilities which they carried in the service of the State. But the number of these "university men" was limited always, and the very fact that university education could be found in Egypt only as an "imported commodity" made a clear case for the necessity of founding one university at least on Egyptian soil.

And so, with the inauguration of the old Egyptian University in Cairo in 1908, a house of learning *par excellence* was begun. It was not trammelled by the difficulties or limitations of the reformers and the higher colleges, and it had the good will and the general blessing of the country. But it had one major difficulty in the matter of finance, as it had been founded on certain public donations that soon proved to be inadequate. This super difficulty, however, was happily overcome in 1925, when the Government of the day, inspired by His Majesty the

late King Fuad I, himself the first Rector of the old university and a deep lover of learning, took over the university and constituted it as a Government establishment. Since then the Egyptian University has been growing by leaps and bounds, and its impressive though inchoate buildings at Giza, near Cairo, are palpable testimony to the urge and drive of the intellectual movement in Egypt.

Under the aegis of the Government, the budget of the university jumped from little over £ E. 10,000 before 1925 to £ E. 278,786 in 1932. The number of its regular students showed a similar quick increase, for it averaged 107 before 1925, and it leapt to 2,381 in 1932. These numbers were distributed among the four faculties then existing, namely the Faculties of Arts (or Letters), Science, Law and Medicine. Of these the Faculties of Arts and Law only had existed, though on a small scale under the old university, and the Faculties of Science and Medicine were the creation of the new university. But it is well to remember that the latter faculties were but two of the higher colleges of the old regime, given a new name and planned on a larger scale.

Later on, in 1935, the remaining colleges were incorporated by the university, which now boasts of seven faculties, i.e., Arts, Science, Law, Medicine (including also the Schools of Veterinary Medicine, Pharmacy, Dentistry and a special school for midwives), Engineering, Agriculture and Commerce. Small wonder that the budget estimates of the University for the year 1936 amounted to £ E. 850,000 and that the total number of its regular students during the corresponding year soared to 6,781.

Now, it is necessary to add, in conclusion, that the activities of the various faculties of the university do not stop at the usual academic routine of regular lectures for regular students. It is true that it has not been possible, as yet, for the university to organize any sort of extension courses of study to students unable, through poverty or occupation, to pursue any of the prescribed courses. But it has largely contributed to the uplift of the popular mind by organizing a series of public evening lectures every year. These naturally attract varied gatherings, but they have aided greatly in the present intellectual movement. The university, moreover, has a Publication Committee which publishes every year a considerable number of original works in various subjects; and it may well be added, too, that the sustained researches of several professors and teachers in its faculties have led the way, not unawares, to a lasting and serious intellectual revival in Egypt. (I.R.I.B.)

Gleanings.

DEVELOPING THE LOVE OF GOOD READING FROM EARLY CHILDHOOD*

The librarian of the town library at Youngstown (Ohio) felt that hundreds of people went through life missing the love of good books because, owing to lack of opportunity in their homes they did not get an early start in good reading habits. He therefore decided to help mothers to cultivate in their little ones, a taste for reading and to reach fathers as well, and older brothers and sisters, so as to interest them also in the work of building in the child a background for the love of books and reading. Thus originated the Mothers' Room Project, which provides the necessary books, magazines, material and advice, through a properly trained and experienced staff.

This room, which is situated in a quiet wing of the building is beautiful, homelike and comfortable. When mothers and fathers too have once visited it, they come back. There, they can browse as they like and they bring their little ones with them. For the babies, they can get suggestions and material for rhymes, nursery jingles, lullabies and finger-plays. For reading aloud to the children up to school-age, they find many hundreds of picture and story books and for keeping the little folks happy on a rainy Sunday, scores of volumes on all kinds of pleasant educational activities. Finally, on the shelves there are numerous books and magazines to help parents solve their problems.

Within a year, the number of visitors to the Mothers' Room soared from 200 a month to 2000. Last summer, a teacher from New Zealand resolved to carry the idea back to her country and start a Mothers' Room in the Public Library at Dunedin.

In 1937, the Youngstown Public Library held its first "Mothers' Institute," a four days' conference (afternoons only), with Dr. Gary Cleveland Myers, Head of the Department of Parent Education at Cleveland College, Western Reserve University, as the leader. Daily lectures and demonstrations were followed by discussions. It was brought out that it was important for the parent to keep in mind that the child should be thoroughly exposed to and saturated with rhyme, rhythm and song from babyhood and that this is no hit-and-miss, now-and-then-affair, but a daily programme. The mother can sing lullabies and simple songs to her child as soon as he is able to distinguish sounds. Father and mother can use finger-plays, then rhymes and jingles, a little later stories with repetitions, etc. This programme never attempts to force the child beyond its own natural manifested interest, nor is the child taught how to read. A mother can obtain step-by-step directions from the Mothers' Room at any time; the annual "Institute" simply crystallizes into compact form the rhyme, rhythm, song and story programme. Many parents have said that the programme has helped them to establish a closer

* Information Service of the International Bureau of Education.

bond of companionship and love in their family circles, and that gradually there has been brought about a gay spirit of comradeship between parents and children. And it has been found that storing active little minds with fine imaginative material, and training active little fingers in the careful use of beautiful books, and thus incidentally in respect for the property of the library, provides a good foundation for character training.

IMPROVING THE BLACKBOARD.

Teachers will welcome the experiments which have been carried out by the National Institute of Industrial Psychology, as part of its general investigations into the equipment and environmental conditions relating to school work, to produce a board more satisfactory to both teacher and class than the traditional one. The results of these experiments are published in a report under the title, *Improving the blackboard*. (N.I.I.P. Report 7. Price 1s. 6d. net.)

One objection to the blackboard is that children copying from it have to move their eyes from a black surface, with a reflection factor of 10 to 15 per cent., to a white surface, with a reflection factor of 85 to 90 per cent. The experimental work done by the Institute was therefore carried out with the object of discovering whether a board with a far higher reflection factor than the blackboard would enable children to copy from it more quickly and with less strain. As a white board would be likely to cause glare a light-yellow board was chosen for the experiments. Blue was selected as the colour of the chalk.

Two methods—a laboratory reaction time-test and classroom tests—were used in the experiments. An instrument was devised to record on a moving tape the times taken by adults to read successively exposed short syllables presented first in white letters on a blackboard and then in dark-blue letters on the yellow board. The results showed clearly that the words on the yellow board were read more rapidly than those on the blackboard, the average difference being 15·4 per cent.

In the classroom experiments the speed of copying the usual white letters on a blackboard was compared with that of copying dark letters on a light board. The tests were carried out in four schools in Barking and Ealing. A test passage of 100 words was written on the board and the children were told to read it right through and then copy it on paper. Three different methods of trial were adopted, covering over 1,000 cases and under ordinary classroom conditions. The results pointed definitely in the same direction—the children were found to copy nearly 10 per cent. more in the same time from the yellow board than from the blackboard. This saving in time, it is suggested, represents a material reduction in strain.

(*The Schoolmaster, London.*)

PLACE OF ENGLISH IN INDIAN SCHOOLS

There will, of course, always remain a place, and an important place, for the study of English in Indian schools and colleges, but the claims of the mother tongue must come first so that children may be better able to express their innermost thoughts in a language related to the genius of their race and redolent of their past.....Until well on in the last century few realised that the use of a foreign language as the medium of instruction placed a grievous burden upon the vast majority of the pupils; fewer still realised, that, if children were taught in the mother tongue, a better knowledge of English as a foreign tongue could subsequently be acquired in a comparatively shorter time and with comparatively smaller expenditure of effort; scarcely anyone appears to have realised that the exclusive use of English in schools and colleges tended to crush individuality and independence of thought and to foster, instead, habits of repetition and memorization. Though the people of India are as keen today to learn English as they were a century ago, English must occupy its proper place in the curriculum—that of a second language, indispensable perhaps, but yet subordinate to the mother-tongue

—H. V. HAMPTON, *Year Book of Education*, 1938.

THE WARDHA SCHEME.

Another educational scheme emanating from a different quarter has recently given rise to a good deal of controversy. This is a scheme of primary education on a vocational and profit-earning basis sponsored by Mahatma Gandhi and popularly known as the "Wardha scheme." Two claims mainly are made in its favour first, that from the very beginning the child is given some training in handicrafts which in later life will enable him to earn his living thus solving the problem of unemployment; and secondly that the child pays for his own education by the sale-proceeds of the products of his labour, thus rendering more or less unnecessary State-aid in the matter of education. But I am afraid that none of these claims are seriously tenable. There is assuredly much to be said for imparting manual training to our boys—it provides them with some exercise, it sharpens their powers of observation, it inculcates a sense of the dignity of labour—but all this value is mainly moral and disciplinary; such training has very little economic value and certainly it does nothing towards alleviating unemployment. In the present state of the market, when trained artisans, carpenters, weavers, potters and the like find it an extremely hard job to make both ends meet in the face of fierce economic competition, the emergence of thousands of "Wardha-trained" mechanics and artisans will simply aggravate the glut, and the last state of affairs will be worse than the first. This sort of rough and ready treatment does not solve the unemployment problem. I need not stress the point further. The experience of Bengal since the non-co-operation days—when many hundreds of schools, national and otherwise, hummed with music of the *charka*, which music, alas! has since been hushed into silence through sheer economic vacuum—this experience will, I am sure, bear out my statement. As to the other

claim that State subvention towards education will practically not be needed, the first comment that I am inclined to make is that even if it were possible it would not be desirable, for certainly we look upon the education of the people, particularly in its elementary phases, as one of the paramount duties of the State, and the State should by no manner or means be allowed to shirk it. Secondly, with all respect to the saintly sponsor of the scheme, I must say that the idea that the child from infancy should be taught to think that he must pay for his own education, that the products of his child labour must be marketable and the sale-products thereof be credited to his account towards the payment of his school-fees, so that if these products do not command any sale and fetch any price he will not be entitled to the benefits of elementary education, is preposterous. I must say that the atmosphere that this sort of scheme necessarily fosters is distinctly unhealthy and undesirable—it is calculated to generate a *bania* spirit in the child from his very infancy the effects of which must be deplorable. Certainly if there are any human institutions which should be kept rigorously free of the sordid spirit of the market-place, it is the institutions which serve as nurseries for the training of the young.

DISCIPLINE

But mere restoration of intellectual integrity is not enough to build up a bright healthy boy; there must be instilled into him a sense of discipline, which alone can strengthen his moral fibre, and make of him a seasoned soldier in the army of youth. This question of discipline requires special attention at the present moment; for a variety of causes—political, social and economic—has sapped to a very great extent the foundations of restrained and disciplined conduct. There has grown up a most undesirable tendency on the part of youngsters to snap their fingers at their parents and guardians, their elders and teachers; and to look upon such arrant impertinence as a sign of sturdy independence. License is being increasingly mistaken for liberty. The causes of this serious deterioration in manners and conduct are not far to seek—he who runs may read them. The political factor has been the strongest; the virus of "civil disobedience" to constitutional authority has invaded the school and the home and has degenerated into "criminal" disobedience; political leaders in their haste to collect camp-followers have lauded youth to the skies and pandered to their childish vanity; schools and colleges particularly have been their favourite recruiting ground for raising the requisite quota of "jail-fodder".

A motley crowd of men roving hither and thither as their fancy dictates, undisciplined and unguided—and such a helpless herd such ill-led and unfortunate bands of young men are bound to develop into—is no match for the ordered might of a disciplined soldiery. For, after all, discipline is the mother of strength, and obedience is the bond of rule. Look at the powerful nations of the world—look at England, look at Germany, look at Japan—not to speak of their armies, even in their civil life see what orderliness, what restraint,

what discipline pervades the conduct of their peoples That is the national or collective aspect of the matter.

But from the point of view of the individual unit, whose training our schools undertake to secure, the value of obedience to superiors, of disciplined conduct, is still more far-reaching. It is a fact, howsoever we may attempt to gloss it over, that an adolescent boy in his teens is not the best judge of the propriety of his conduct—his is an age of first impressions, of the fresh budding of animal instincts, of the primal unfolding of life's mysteries. He is certainly apt to be led astray by his impulses and indiscretions, and he does require sober, sympathetic, but none-the-less firm guidance and guardianship. He must be trained to restraints, to repressions, to inhibitions when the opposite conduct would lead to disaster—such restraints may be galling for the time being, but in the end they make for the building of his character and the strengthening of his moral backbone. Adolescent student-days are really the days of apprenticeship, the age of reverent *tapasya*, the period supreme of restraint and *brahmacharya*. If this period is wasted in rampant rowdyism, in riotous revelry, the young man is indeed unfortunate, for he will develop into not a whole man but a mere wreck of a man. That is the stern lesson of Nature—no amount of shouting with the loudest can alter that basic fact. Hence I feel that the responsibility of teachers and guardians is great—mere surrender will lead them nowhere—it will merely amount to a betrayal of the great trust that society has reposed in them. Teachers must take upon themselves the role of guide, friend and philosopher—loving, sympathetic, tactful yet at the same time strong—to the precious young souls entrusted to their care; they must be their *Goeroos* in the noblest traditions of this ancient land; they must bring out the good, repress the evil, that lies in their pupils; they must train them up like disciplined soldiers for the battle of life; and in the success of these efforts will lie the fruition of their life's work.

(Extracted from the Presidential Address, 24 Pergs. Dt. Teachers' Conference.)

Notes.

Solution of Educational Problems.

BY PROF. C. A. KRISHNAMURTHI RAO, M. A., F. R. ECON. S.,
ASSOCIATE EDITOR.

Of late, education has received in this country considerable attention as it deserves. This does not, however, mean that everything that has to be done has been done; nor is it possible to say that the last word on the subject or subjects, as it deserves to be styled, has been said. But a large number of weighty pronouncements have been made from time to time; and responsible members of the public have come forward with their views uninfluenced by extraneous considerations. The Hadow Committee had defined what literary education ought to be. Two important bodies, the Sub-Committees of the Central Advisory Board of Education and the Bombay Committee on Vocational Training in our Primary and Secondary schools, have given us the benefit of their views, which all tend to confirm the opinions already held by the public regarding these important issues in the world of Education. According to the Hadow Committee report a literary education ought not to lose sight of "the larger interests of mankind." The Bombay Committee would have the economic aspect of the productive work of schools not unduly stressed. The implications of the Wardha Scheme necessitating obvious changes in the curricula of Secondary Schools have received adequate attention quite as much as the University domination of the Secondary course. The last mentioned has been the subject of an inquiry by a competent body with sound knowledge of the systems obtaining in our Presidency. We mean the Ad Hoc Committee appointed to go into the question by the Syndicate of the University of Madras regarding the resurrection of the old Matriculation and the proposed abolition of the Intermediate. The conclusions arrived at by these various bodies are definite and one can say with satisfaction that the world of education can hereafter at least be spared those doubts and dilemmas which were disturbing the normal functioning of

educational institutions unsettling the minds of teachers and parents whose fates were primarily involved in the various reorganisation proposals adumbrated from time to time by responsible authorities.

One can say at this stage that the mystery of the Wardha Scheme has been cleared considerably. It has been turned inside out by no irreverent hands and critically examined by various people including the authors themselves who have confessed that it is only a means of popular primary education with emphasis on crafts. It has also been admitted that the scheme cannot be given effect to in its entirety as in the cases of payment to teachers, period of the pupils' stay at schools etc. One important question that emerges out of the entire discussion is whether India is to industrialise herself or not. The policy of the Government judged from certain expressions and actions seems to envisage an industrialisation of the country. It is a moot question, therefore, whether our country can omit this item in her programme of national reconstruction while all other countries are forging ahead in this direction; and if this be granted, can the Wardha Scheme be a suitable preparation for such advanced courses considering also the possibility of the rural population urbanising themselves, drawn by world forces which are irresistible today? Education in the lower reaches must also permit its votaries to climb to more ambitious heights. Mass education which is the main aim of the Wardha Scheme, while being desirable, must also lead to "fresh fields and pastures new".

By far the most helpful pronouncement on the vital points in our educational system has been that by the veteran publicist and manager of more than one educational institution, Sir P. S. Sivaswamy Ayyar, at Bangalore the other day. He brought out the unworkable points in the Wardha Scheme and perhaps, was the only solitary voice putting forth an emphatic and clear plea for the recognition of the teacher's right for reasonable emoluments without which the essential condition for efficient work would not be present and the most stirring appeal to "*sacrifice*" would fall flat even on the most responsive ears. People from Ministers downwards are speaking

about schemes, trying to stage "Hamlet" without the Prince of Denmark. The teaching profession has reason, therefore, to be grateful to this great practical worker for the cause of education that, in the midst of the distractions of the present times, he has struck the right and timely note for the cause of the forlorn teacher. May we have more such friends! "May his tribe increase!"

Reviews

1. Village Theatres: By Tandra Devi, Tandrashram, Srinagar. Price: Post-paid 12 as. (With a foreword by Nandalal Bose).

This book makes a powerful appeal for the revival of Puppet theatres, formerly very popular in Indian villages but found now in a lingering form undermined by Western tastes and standards. Doll shows, besides being simple, cheap and amusing, make a ready appeal to the imagination and are of great educational value. As a means of folk-expression it has a great part to play in the general renaissance of rural India. The artistic and cultural aspects of puppetry have been recognised by the West and marionettes have become popular there. Puppet theatres may form a new field of employment for educated men and women, who can by this means not only earn a humble living but also contribute to the revival of national culture.

Tandra Devi, by her selfless dedication of her great gifts to a work of this kind for Indian uplift, has done a great service to our land by bringing out this publication. The book contains useful and interesting information relating to this creative art, its philosophy, theory and practice, supported by apt illustrations. The author has shown how such shows could be successfully organised, how they give a wholesome urge to handwork and village activities, and how puppet plays could be written and staged with advantage. The contents make delightful and elevating reading.

2. New Model Selections of Prose and Poetry: For Form IV: Macmillan & Co., Ltd., Madras. (1938). Price: Re. 1/-.

This is an English Text-book designed to suit the requirements of Indian students. It embodies fourteen prose and ten poetry pieces, simple and literary, of varied interest, and written in 'straight forward English' appealing to modern youngsters. The title 'New Model' is appropriate; each lesson is followed by a chapter giving a short introduction, and exercises in grammar, word study and composition, an appreciation being added in the case of each poetry piece. Teachers can amplify the notes and make the study more intensive and useful. The printing and get-up are, as usual, quite good.

3. Heroes and Heroines of India: Books III & IV. Macmillan & Co., Ltd., Madras.

The books under review have been planned on the same lines as Books I & II noticed in our columns already. Each deals with fifteen characters, most of them being modern, like Surendranath Banerjea, Tagore, Sir C. V. Raman, Vivekananda, P. C. Ray, Md. Iqbal and others. The accounts are highly inspiring, and cover a long period of Indian history. The contents, written in simple and idiomatic English, neatly printed and got up, would benefit pupils in their leisure.

4. Elementary Science: Book I (English): for Form IV: By Mills and Menon; Published by Macmillan & Co., Ltd., Madras. Price: As. 10. (1937).

This is one of the well-written books on General Science in conformity with the latest syllabus. The treatment of the various topics is direct and clear, in simple English and illustrated by experiments within the easy comprehension of the pupils of the standard. Diagrams and pictures are in profusion and exhibit careful selection. The contents besides enabling pupils to recapitulate what they had learnt in the lower forms give them a decent grounding in the subject necessary to lead them up with ease to the courses in the higher forms. Clear explanations of natural phenomena have been given. Useful exercises and questions have been added at the end. The print and execution of the book leave nothing to be desired.

5. இந்துதேச சரித்திரம்.— By Srinivasa Kini & U. Bhavani Sankar Rao. Published by the Oxford University Press, Madras. Price: As. 12. (1938.)

This is a Tamil edition of the 'Outline History of India' in English reviewed already in our columns. The matter has been rendered in simple and fluent Tamil, with a few traces of pedantry here and there. The book conforms to the revised syllabus of the Fourth Form, and embodies about fifty pictures, some of them rare and interesting, and 18 maps very useful to the pupils. A set of questions and dates of important events have been added at the end.

6. பெரது ஞான சாஸ்திர புத்தகம்.— By T. A. Rama Aiyer, V. Srinivasan and S. Swaminathan. Published by the Oxford University Press, Madras. Book I For Form I—Price: As. 8; Book II for Form II—Price As. 10.

Both these books on General Science are suitable as text-books for Forms I and II respectively. Conforming to the syllabus, the contents have been developed on concentric lines, in simple and clear Tamil, with copious illustrations. Each topic is treated in a lesson concisely with suitable headings in bold type, and the matter, arranged in short paragraphs, is just enough to cover a year's course in each case. A set of useful questions bearing on each chapter, has been added at the end. The get-up is neat.

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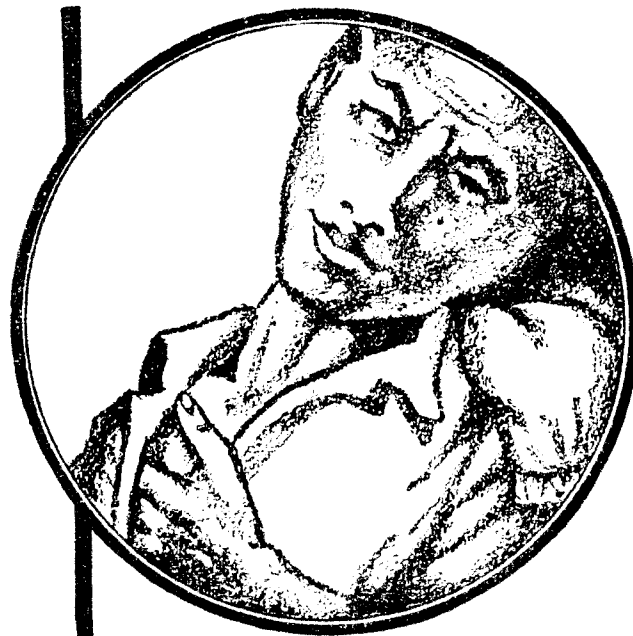
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